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Woman's Work for Woman.

Vol. XI. JULY, 1881. No. 7.

North American Indians.

THE CREEKS.

The Creeks, from intercourse with whites, and having had missionaries and teachers among them for many years, have made great advancement in civilization. They live by agriculture and herding, and as a tribe are thrifty and industrious. Most of the tribe have forsaken their old heathen customs and worship, and are nominal Christians. There is much ignorance even among their religious teachers, but there is a vast and steady improvement in this direction over a few years ago. Then scarcely any of the native preachers knew anything of the Bible, while to-day it would be difficult to find one who has not in his possession a part of God's Word in his own language. And this has been given them almost entirely by their loving, devoted missionary, Mrs. A. E. W. Robertson.

Knowing their eagerness for more, and that she is the only one now living who is fitted, by a knowledge of the original Greek, and a thorough mastery of the Creek, to translate the New Testament into that language, she is untiring in her efforts to give them the whole of it, often pursuing her work under great difficulties and physical inability.

Hon. S. Checotee, principal chief of the nation, is a Methodist preacher. We had a son and daughter of his in our school for a

number of years, both bright and interesting pupils. One year each received a Bible that had been given by a friend in Ohio as reward to the pupils who stood first in scholarship and general deportment through the entire school year. The second chief, Taylor Postoak, is an elder in the Presbyterian church. I speak of this to show that those at the head of national affairs are not ignorant savages, but exemplary Christian men. Most of the native churches are of the Baptist and Methodist denominations, our own church having but two native preachers and three church organizations, with a membership of about one hundred and forty.

Last summer I attended my first *Presbyterian camp meeting.* It was held in a grove near Mr. Perryman's house (he is one of the Creek preachers). A large comfortable arbor, the roof covered with tree branches, had been constructed near the centre of the grove, while the family tents surrounded it. The meetings lasted from Friday until Monday A. M., and were well attended, the arbor being filled. Mr. Stoddard, the home missionary from Muscogee, conducted the meetings, and preached earnest, practical gospel sermons, which were interpreted into Creek. On Sabbath five persons were admitted to the church, and five infants baptized. A deep seriousness pervaded the entire services, and we all felt that it was good to be there.

One great drawback to the growth of religion among the Creeks is their being scattered over so large a territory; this makes it difficult for them to attend church. At Tullahassee we had communion services three times during the school year, and at such seasons we usually had a number of visitors. Church members made an effort to get there, coming twenty, thirty, and forty miles on horseback or in their wagons. Reaching the mission Saturday evening, they stayed until Monday.

We know how in this favored part of our land, where every believer can attend public worship once, twice, or oftener, during the week, where not only every family, but each member in the family, have their own Bible, we need constantly to attend to the study of the Word, both in private and public, and to avail ourselves of every means of grace, in order that our love may be quickened, our zeal renewed, and that we may be established in the faith. How then can those who are cut off from religious privileges and Christian sympathy, surrounded by ignorance, superstition, and sin, and who have so small a portion of God's Word, become *strong, growing* Christians, "thoroughly furnished unto every good work"?

Many of our scholars, who seemed to give bright evidence of renewed hearts while with us, professing their faith in Christ, became careless after going to their homes, and in neglecting

Christian duties, they wandered farther and farther from the straight and narrow way, into sin, bringing reproach upon the cross of Christ. I would by no means say that this is true of all, for, thank God, there are many who have proved the promise of Christ to keep all those that the Father has given Him.

The Creeks show a growing desire for the education of their children. They make a large annual appropriation for the purpose of supporting district schools throughout their country. Two boarding-schools for eighty scholars each have been carried on at a yearly expense to the nation of $10,200,—the Asbury Mission, a manual-labor school for boys, under the direction of the Methodist Church, and Tullahassee Mission, a school of the same character, for girls and boys, under the Presbyterian Board of Foreign Missions. The destruction of the latter by fire was a great loss to the people; but feeling the necessity of such a school, where their daughters, as well as their sons, could be trained in the things that would make them intelligent and useful wives and mothers, they have decided to rebuild.

At a convention of the members of the House of Kings and House of Warriors, and citizens of the Muscogee Nation, assembled at Okmulgee to consider the rebuilding of Tullahassee Mission, the following resolutions were passed:

Resolved, That the contract between the Presbyterian Board of Foreign Missions and the Creek Nation, under which the late mission work was operated, be continued in full force and effect, that is to say, the Creek Nation shall supply suitable buildings and premises, owning the entire property, paying the expense of feeding and otherwise furnishing the children, save that the Presbyterian Board of Foreign Missions will furnish the superintendent and a sufficient corps of teachers (paying the salaries), who shall conduct the mission work.

Resolved, That the Tullahassee Mission, with sufficient capacity to accommodate the same number of pupils as could be accommodated by the old building, shall be rebuilt, and the Trustees are instructed to enter into contract with responsible parties for the re-erection of said institution. Etc., etc. . . .

The scholars are educated entirely in the English language, and for this reason it can best be done in boarding-schools, where they learn the meaning as well as the pronunciation of words. Children have come to us who could read in the Second Reader, and yet not understand anything said to them in English. The reports from those of our former pupils who are at Carlisle, Pa., Wooster University, Mr. Moody's school at Northfield, Mass., and other places, are most satisfactory and encouraging. When we see what has already been accomplished by persevering and prayerful effort among this one tribe of our Indians, should it not encourage us and make us feel more deeply our duty to these within our own land

who have so recently emerged from heathenism, and many of whom are still surrounded by its thick darkness? How eager we should be to send them "glad tidings of great joy," that all the tribes may become a God-fearing people!

One of the most precious associations connected with my life at Tullahassee was the acquaintance with and attachment to Miss Thompson, that dear aged servant of God, who was connected with that school from its organization, but so recently removed from the toils and sufferings of earth to the perfect rest and enjoyment of that heavenly Home to which she had been looking forward for so many years.

She entered the mission over sixty years ago, under appointment of the American Board. She was first connected with the Brainerd Mission, a station among the Cherokees, in Tennessee. She labored there and in other missions for the same tribe until the removal of the tribes west of the Mississippi to their present reservation. She then went with them, travelling in a company of Indians; and I have heard her tell many interesting incidents that occurred during that tedious journey. Settling with Dr. Worcester's family at Park Hill, in the Cherokee Nation, she remained there until 1847, when she went to Kowetah, the first mission school among the Creeks.

In 1849 the Tullahassee Manual-Labor School was established, with Rev. Robert Loughridge as superintendent, Rev. William Robertson principal, and Miss Nancy Thompson assistant. She continued there in self-denying, faithful labor for the improvement and salvation of the pupils, until a short time before the school was broken up, at the beginning of the war, when, considering herself too old for active work, she was dismissed from the Board.

In 1868, Mr. and Mrs. Robertson returned to the Territory to reopen the school at Tullahassee, Miss Thompson, at their request, returning with them. Although seventy-eight years old, she endured the hardships and privations of that trying experience, willingly sharing the toils and labors of repairing the desolated mission home and preparing for their school.

For the past eight years, being unable to engage in active service, by her loving sympathy and earnest prayers she has strengthened those who were in the work, and her very presence and prayers were a blessing. The Creeks have given her a home, and her wants have all been supplied by her loving heavenly Father through His faithful stewards. She died May 1, 1881, aged ninety-one years.

This is but a brief and incomplete survey of a useful and remarkable life. The loving deeds of her consecrated life are not only written above, but in the hearts of many still on earth, who are

inspired by her example to holier living and more self-denying devotion to the Master's service, and to whom the memory of this departed saint is sacred. H. J. McCay.

FROM THE CHIPPEWA MISSION.

It is now vacation, and we are enjoying the rest from pressing daily duties, though there are so few children that these have not been so great as usual. Most of the children are in the sugar bush, happy in their freedom and in the anticipation of plenty of sugar to eat soon. Since Mr. Baird left a week ago there have been four deaths, and during the winter, in our little village of five hundred inhabitants, there have been over twenty deaths. Some of these we feel sure are safe with Jesus. One of the old men who united with Christ's people at our communion, Jan. 2, died last week, committing his life and all to his Saviour who had washed away his sin. His widow came to see us to-day, expressing trust and confidence that her husband was safe with God, and that she would soon meet him there.

A young woman has also gone who at one time said that she had accepted Jesus, and loved Him; but friends opposed her, and even in her last illness they were determined she should die a heathen. Still she said she loved the Saviour. Her mother was the most determined, and when the rest of the family desired a Christian burial she still refused, and in silence the body was laid in the grave. The grandfather, an old chief, says that though he has been and is a heathen, he thinks she may have loved Jesus, and is now with Him, which is a great admission for him to make. May the blessed Spirit soften his heart still more, and incline him to come himself and accept life! Miss Dougherty.

It is pleasant to know that you have been up here in this northern country. You speak of seeing the German monk at Bayfield. I met the same one, I think, this winter in one of the Indian houses. He speaks English pretty well now, and also that seemingly unlearnable language, Chippewa. He was very polite, and offered me the only seat in the house, an old box, which I declined, and sat down on a mat near him. The lodge was full of people, heathen and Catholic, only the sick woman and her husband being Protestants.

I asked the good monk if he was trying to do some good. He replied that he heard of the woman's sickness, and called. Then he talked of the language, the people, and the work. I asked him if he preached Jesus to the people. "I try to baptize them," he said, after some hesitation. "Does that save them?" I asked.

"If they lead a good life," he said, "they will be saved." "And go straight to heaven?" I said. Again he hesitated, and said, "If they have committed mortal sin, and have not had time to do penance for it before death (for some sins are worse in the Christian than in the heathen), they will have to go to purgatory." "Ah," I said, "you take the honor from Christ, who has atoned for all our sins, and give it to the poor sinner. Does not the blood of Jesus Christ atone for all sin?" "We do not take the honor from Christ," he replied, "but He honors us by permitting us to do part of the work, and He is well pleased that we do it. Fasting and prayer make us more spiritual." I admitted that it did bring us into a more spiritual state of mind, but it could not atone for sin, and the Bible did not teach anything about purgatory. It taught that we must be born again, and that we could not be saved by works, though faith and works must go together; and it was very strange that Paul, the greatest of all teachers except the Master, had not told us these things were necessary. He said it was not necessary in Paul's day, and anyway they did not go altogether by the Bible; they had some other books written by great men in their church, and they were obliged to follow them, and do and teach what the Catholic church taught. "Yes," I said, "that is indeed the trouble—keeping the commands of men, and rejecting the word of God Himself. If you would only preach Jesus, we might work together in harmony, and lead the people to the only one who can save from sin, even in this life."

As I rose to go he expressed a wish that we might talk of these things again some day; still he warned his people not to go to that church or they would be lost, and told them no one had any right to read the Bible but the priests. You have no idea how they hinder the work. The people are worse after they join their church than before. MISS MARION MACCLARRY.

ODANAH, WIS.

FROM THE SENECA MISSION.

I DO appreciate the great responsibility which rests upon the ladies on whom devolve the care and thought necessary in carrying on the great work in which we are engaged. But what a blessed work it is! The work of missions never seemed so important, or so pleasant to me, as it does now; and after spending nearly forty-eight years in trying in a feeble way to do something to advance it, I feel, more than ever, that there is really nothing else worth living for. . . . I have established a work-room for the Indian women—I thought it would have a civilizing and elevating influence upon them, to have some work to do by which they might

earn something towards helping their families, rather than by picking berries, and making baskets, and hoeing their corn, and engaging in other occupations unsuitable for their strength, and which take them away from their families. I have been giving out work on a small scale, and thus far see nothing discouraging in my plan. The women are pleased and anxious to get work, and do their sewing neatly. One woman has made four dozen aprons, which I sell to a firm in Buffalo; they tell me the work pleases them so much that they will patronize me altogether. Thus far I have employed Indian women only to assist me, but if I go on and enlarge operations, I hope to have an efficient and permanent assistant. Disappointments and trials are incident, as I believe, to all phases of Christian work everywhere, and must not dishearten us. We know the Master in love and wisdom will overrule all for the good of the cause in the end. Our place is to wait obediently, humbly and patiently on Him. MRS. ASHER WRIGHT.

VERSAILLES, N. Y.

FROM THE NEZ PERCES MISSION

MY pupils are the same that I had last year, with the exception of one new one, filling the vacancy made by the death of Mrs. William Wheeler. Their interest has not abated in the least, but rather intensified, as slowly the door of the treasure-house opens to their persevering efforts. The Bible is still our reader. We are reading Matthew, I trust with much profit. We are also reading in Genesis; there is not so much danger here from incorrect translation as there would be to us in the more doctrinal but precious books of the Bible. It seems quite easy for them to understand, as their own present and past history furnishes a striking illustration of patriarchal manners and customs. Often, in answer to their wondering look, I have to assure them that old things have passed away, and with the coming of Jesus all things have become new. What a picture they daily make for me! Earnest women, reading for the first time a divinely-linked story! And they love their "Gospel Songs," a present to them from Mrs. Small, of York, Pa. They come and go with their Bibles tied up in the handkerchief which is past wearing upon the head. For a long time they kept them under their shawls in church, and with bowed head peered through the little opening and sung as best they could; but what a pleasant sight to see all their books out now, if there is still a little embarrassment with some of them to find the place! . . .

As to discouragements, there are causes for them here as well as elsewhere. The homes of the people are so destitute of much that we look upon as necessary for comfort; they have not yet learned that

cleanliness is next to godliness. As to the Lord's blessing upon the work, I feel that with that I have little to do; of one thing I am sure, His personal presence, filling the present as well as the future with comfort. The back part of the desert is a profitable place for His messengers to receive His instructions about His own work. My sister is in her usual health, and quite as much occupied with school duties as myself. KATE C. McBETH.

KAMIAH, IDAHO.

MISSIONARY LADIES AMONG THE NORTH AMERICAN INDIANS.

WITH POST-OFFICE ADDRESSES.

REPRESENTING THE W. F. M. S.

Mrs. Isaac Baird,	Odanah, Wisconsin.
Mrs. Asher Wright,	Versailles, N. Y.
Mrs. George W. Wood,	Poplar Creek Agency, Montana Ter.
Miss J. Dickson,	" " "
Miss C. C. M'Creight,	" " "
Miss S. L. McBeth,	Kamiah, Idaho.
Miss Kate McBeth,	" "
Miss A. Ramsey,	We-Wo-Ka, Indian Ter.

REPRESENTING THE W. P. B. M. OF THE N. W.

Miss Susie Dougherty,	Odanah, Wisconsin.
Miss Marion MacClarry,	" "
Miss Mary Jennings,	Omaha Ageney, Nebraska.
Miss Caroline A. Bryant,	" " "
Miss M. C. Fetter,	" " "
Miss A. E. W. Robertson,	Muscogee, Indian Ter.
Miss Lillian Greene,	" "

The Laos, Siam.

CHIENG MAI.

SCHOOL closed with forty pupils, ten of whom were boys. The need for a boys' school is great and its success sure. We have lately promised to take into our school two princes. One is the highest young prince in the land, the grandson of the late king, and his mother wants him to board with us so that he may be entirely separated from his companions. The other is the son of our new Siamese judge. He is to be a day pupil, and his father has offered a small tuition, fifty rupees a year. If anything can be done for these boys it must be done now, for in a short time they will be married, and beyond our reach. It seems now that the princes would form a school by themselves; still, if they should tire of it and refuse to attend, a teacher's time could be fully occu-

pied with the other children. Our hands are full of work; we are trying to plan that one of us take the boys and the other the girls, and so we might if we had good reliable assistants, but we have not, and not only all the overseeing but all the teaching and care of everything falls on us, and much must go undone. There are ten new applicants for the next term, but our house is already too full. We must try to take at least three new girls who come from the distant city of Lakon, where Mr. McGilvary organized a little church not long ago. Don't think I am complaining the least bit. I am too glad and happy that our hands have filled with such pleasant work, and we want all we can do.

The work for our house is going on slowly. The lumber is nearly all sawed, the earth is being prepared for the bricks, and the wood cut for the burning, and we hope that before the rains begin the bricks for the foundation will be made, so that the next dry season the foundation may be laid and the frame raised. But it is all so slow; to wait for this house seems quite impossible when we think how fast the school is growing and how necessary the right surroundings are for its good and permanent establishment. But thus far the success has been far beyond our highest expectations, so we can trust for the future. We try to go on the principle "take the next step right," and the next step will not lead into the new house. We are very glad and thankful that such a large sum of money has been raised. I wish we could write to every band and society who have helped in the work, and thank them in the name of these Laos girls, but more would we thank them for their many prayers that have been and are being answered.

I believe some of these Laos girls are very earnest in their efforts to do right. Only yesterday one of them, about fourteen years old, came from her country home to visit me. I knew she was in trouble as soon as she entered my room; and when she burst out crying, I told her to come near and tell me the trouble. Then she told how she had gone home when school closed, so anxious to do right, and had been mocked by others in her village because she was a Christian and would not work on the Sabbath, and how she had sinned, and now wanted to come back to us where she would not be tempted.

We had a long talk about Jesus' life on earth, and of His home in heaven, where He liveth to intercede for us. Then I sent her home to be tempted and tried again; but oh, that she may understand and be strong only in Jesus!

Mary Campbell left us five weeks ago and by this time is in Bangkok, enjoying to the full her vacation.* She will remain there one month and then begin the long journey homeward, and will

* This letter was written before Miss Cole heard of the death of Miss Campbell.

reach us near the last of March. It was so hard to have her go, it seemed as if she was really going to America and might not come back again: there are so few of us here we depend much on each other.

CHIENG MAI, SIAM. EDNA S. COLE.

Syria.

THE WORK AT SHEMLAN.

THE work in the school has not prospered as we had hoped. The olive crop this year was unusually large, and the gathering of olives has kept many girls away from school, or made them irregular in attendance. We hope, now that the olives are finished, there will be more regularity, for such a state of things is very discouraging to the teachers. Four persons from Shweifat are to be admitted to the Kefer Shima church next Sabbath, there being as yet no church organization in Shweifat itself. These are the first fruits of the work there. They have been under probation for a year, and by their consistent walk during that time have shown that they were ready to take this step. The history of one of these candidates is quite interesting. Two years ago he was an infidel, an open scoffer at the Greek church, in which he was reared; he had squandered his own and his family's property; then he was laid on a bed of sickness which threatened to terminate his life. Through the influence of our helper he was induced to read and study the Bible. A year ago he came to a thorough and hearty belief in Christ as his Saviour; he then wished to unite with the church, as he felt that he was near death, but it was thought best for him to wait as long as there was any chance of his recovery. Now he has been restored to comparative health and gives fair promise of future usefulness; he is a great reader, his study of the Bible being unremitted. The state of his health preventing his engaging in active employment, yet allowing him to read, and affording leisure for study, has contributed to his rapid advancement in Christian attainment.

You will be interested in hearing a little of the work in Sukel Gureb, which is, you know, about twenty minutes from Shemlan. A graduate of the last class in the theological seminary was placed there last fall; he proved to be full of zeal and earnestness. It is delightful to see and hear him, he shows so plainly that his whole soul is in the work. He is doing a good deal of visiting from house to house, praying with the people and stirring them up, especially in the matter of giving. The Sabbath and week-day services are well attended, and a Sabbath-school has been started; this has over fifty members and four teachers, besides the preacher and superintendent, which is a good number for a village of that size. The

teachers buy their own question books and Sabbath-school papers, and the majority of the church members have pledged themselves to give a certain amount yearly towards their preacher's salary, or to be used by the mission as they think best. Three women have recently been admitted to the church there; another was accepted, but was not able to be present at that time; five persons are now seeking admission. MRS. T. S. POND.

SHEMLAN, SYRIA.

Persia.

YOU will have heard before this of my protracted illness. I was very poorly all summer, but did not break down until the week before Christmas. I am now able to be about the house and go out sometimes. We sent to Oroomiah for Dr. Cochrane, who advises me to go to Russia as soon as spring opens, and thinks that six months away from this climate, with proper medical treatment, will restore my health, or at least give me strength to resume my work.

Dr. Cochrane expected to start for Oroomiah on Wednesday, but the muleteer he had engaged failed him, and about the time they were expecting to be off, a caravan came in, bringing the boxes belonging to the new comers. The delay appears providential, as the boxes will be transferred so much more quickly and safely, and Miss Carey will have her goods when she reaches her home in Oroomiah. The custom-house officers cause great trouble, and although this is the third day since the arrival the gentlemen have not succeeded in getting the baggage out of bond, which is a great trial to those who have had nothing to wear or use except what they brought with them.

We have had a very mild season, much of the time sitting with windows open. To-day it is snow and sunshine by turns. This open winter has been a blessing to the poor. Had the season been as severe as last the suffering would have been equally great.

We have the plans drawn for our new house, and hope to occupy it next winter. We are trying to arrange all the little details before I leave, so as to have every one suited. We are badly crowded now, yet have had a happy winter. Our quartette has been a delightful one, and we are all sorry it must be broken up. We have just received invitations to the English consul's to dinner for to-morrow. There is to be a grand ball at the consulate next week, given by the young gentlemen of Tabriz, to which we were all invited, but of course declined. Our relations with the foreigners are very friendly and pleasant, and there is among them a better class of people than formerly.—*Mrs. Van Hook, Tabriz.*

India.

LETTER FROM MISS THIEDE.

I HAVE had a blessed hour this morning with a young princess —the same who was married two years ago, and whose wedding-day I described in my letter. At first she grew cold and careless to the message of salvation; then, suddenly, affliction came, and the Lord took her eyesight. For a long time she could not see at all, and would not use the medicine I gave her, which had cured her brother's eyes. When she was almost hopeless she allowed me to pray with her to the Lord Jesus once, and again once a month after; and she told me only to-day that her mother had been crying to Jesus, "O Lord Jesus, give my daughter her eyesight again!" She never tried to read again all this year. To-day I opened to the 72d Psalm, in Urdu, and asked her to read it; she read it fluently. Then I reminded her of our prayers, and she exclaimed, "The Lord Jesus opened mine eyes!" and it seemed to me as if her inward eye was opened a little to behold Jesus, the Saviour. Oh, how I long to see her converted! Years may pass again, but the Lord Jesus can open blind eyes—blind eyes of the heart too.

Some days ago I went to Begam's school and missed three of the best girls. I inquired and found that there had been a bad quarrel, and in consequence these girls would come no more to school. You can imagine how grieved I was; could it be these girls who gave such an excellent examination, who are reading the New Testament with prayer? I got up at once to go to their house, though Begam thought it would be of no use. I learned there that a woman in school was much in fault, so I brought the three girls, who were of a good family, with me to school; their mother came too. Miss Harris was in school, and we tried to get them to make peace, but the noise and the quarrel grew louder and louder; still, I learned to my great comfort that not our educated girls but the uneducated mothers were the reason, and the persons who kept up the quarrel. Seeing I could do nothing, I lifted up my heart to Jesus and asked him to quiet the storm; then I asked one woman to forgive the other. She said she would forgive, but would stay away from school, so that she need not see her again. I said, "Well, if you do so you must never ask God to forgive your sins." She was astonished, and asked why. I said, "You begged and entreated Him more than a hundred times in the Lord's Prayer (which is repeated every day in every one of our schools) never to forgive you unless you would forgive. Only so much as you will forgive, God will forgive you." Then she said, "I will do all to please you." I said, "Not to please

me, but God, in all your ways, who loves you so much that He gave His dearly beloved Son to save you." Her face brightened up, and she said, "I will forgive with all my heart." Then followed a scene that we had not expected so soon; one forgave the other with tears in her eyes, and one asked the other humbly for forgiveness. I met the woman the next day, and she said, "The Lord was too strong for me—He changed my heart, and I am so happy now."

I wrote in one of my other letters that our Mohammedan children had the yearly examination and their Christmas presents in February; and they gave very good examinations, and kept in very good order and quiet till they got their dolls, when they could not help admiring them. We had a fine day, as well as on the 21st of February, when we took them to the Shalamar gardens. The night before the 21st the rain was pouring down in mighty showers, and caused much anxiety; but as soon as the sun shone out, it became dry, and the air was very pleasant. Many of the children told me afterwards they had been praying for a nice day. Through the kindness of the Deputy Commissioner, no men, not even the gardeners, were allowed to come into the gardens; so our *purdah* women and children* were able to play about to their hearts' desire. Of course, the way was filled with songs, both when the children went and returned in the great big ox-wagons, which the postmaster lent us for the day. . . .

Last week I went to a village where some of Karmbibi's relations lived; they had not seen her since she was baptized. We soon had crowds around us, and the relations tried to get Karmbibi away, but she steadily refused, and invited them to come to my house, and to learn more of Christ. All listened attentively to the gospel. On the 1st of March I opened a school in a side house of Mr. Newton's, for servants' children; it seems to prosper, and has about thirty children. We hope to open another Hindoo school in the city as soon as I can get another faithful fellow-worker. Then we shall have eleven schools again. A week ago an *Ayah* and her two children were baptized, and her husband is preparing now, and learning the gospel. The *Ayah's* name is now Naomi; she learns to read, so Karmbibi and her three little boys bought her a hymn-book, as it is used in our church, and all help to teach her to read. When my elder boys were here for the Christmas holidays, I took them with me to the villages, and had the joy to hear them witness for Christ.

LAHORE, INDIA.

HE who prays for his fellow men always finds acceptance for himself first of all.—*Talmud.*

* Those of high caste, who live in the zenanas.

SINGING THE GOSPEL.

MISS SMALL. of the Ladies' Society of the Free Church of Scotland, writes in the Annual Report of that society:

"I must not omit one item of my work which was very interesting. I mean *singing the gospel.* . Men and women who will listen to nothing else will listen to music, and when I had strength I gladly availed myself of this preference. With my little instrument, the gift of a dear friend in Edinburgh, I would sing hymn after hymn, with short explanations between the verses, and I never knew the women to tire of listening. However, my voice often failed, and at last I had to change my plan. I took a few of the best singers from amongst my girls, taught them to sing alone with the '*bájá*,' and took them with me on my visits, and I soon found that their voices had far more power with mothers and sisters than my own. It is a great comfort now, when Chindwara is without female workers, that our Christian hymns are so well known amongst them. They are not likely soon to be forgotten."

HISTORY OF A MISSION COCOANUT TREE.

AT a missionary meeting, held a few years ago in Jamaica, a negro woman sent up to the platform a paper with the above title, requesting that it might be read to show how even a poor person could contrive to give something to the cause of missions. The substance was as follows:

"In 1851 I attended a missionary meeting. Among other things, one of the speakers told us that one reason why people complained that they had no money to give when they were asked was because they made no provision beforehand, and that if they would only do something—for example, plant a tree and set it apart for missions—they would never have cause to complain. When I went home I planted five cocoanut trees. One of them I set apart for the cause, and had MISSION TREE cut into it, so that in time to come any one might know that that tree was separated from the others. The mission tree grew faster than the other trees; so much so that, if you were to see it now, you would think it had been planted long before the rest. In 1856 it began to bear. It is now the most fruitful tree of all, and every year I get twelve shillings for the cocoanuts, which I give to the cause; and now I have no trouble when the time comes around to find money for my contribution to the missionary society."

The reading of this letter did much good, for the old colored woman aroused many, who afterwards imitated her industry and forethought in providing a yearly offering to the Lord.—*Missionary World.*

For the Young People.

TO THE GIRLS.

JUNE has come with its roses and its "perfect days." And with it come, here and there throughout the land, bands of white-robed girls, who, having graduated, hear the door of school-life close behind them, and are standing—half gladly, half timidly—under the arched gateway looking down the avenue of womanhood. Dear girls, I have somewhat to say unto you. As I look upon your faces, your eyes are too clear for me not to read something of the questioning and thinking going on behind them. You are wondering what life will be; what place there may be for you in the world's pleasure or the world's work. Some of you feel the stirring of high resolve, of lofty purpose, and in imagination already you see some desert rejoicing and blossoming as the rose because your feet have trodden there. Some of you are wise enough to know that in actual life results come slowly, and that a part of the cross with which we must follow the Master is patience—long waiting for seed to grow. My heart grows glad as I look forward into the far future and try to calculate the good that will, in God's time, be wrought by your hands or in consequence of your lives.

But another vision comes up before me, and another band of girls moves on through the sweet June day, not with pure bright faces like yours, but faces aimless, hopeless, passionless, or else disfigured and repulsive through the fires of ungoverned passion. Some of them have skins of olive hue, and they totter uncertainly along on feet bound and crushed out of all symmetry and beauty. Some of them have faces like ebony, scanty clothing, cowering gait, and, perchance, some child-wife and mother has her baby on her back. There are some with forms as delicately moulded as yours, with eyes begging hungrily for love; but, alas! they are *girls*, and in India who loves girls? One bears the badge and disgrace of widowhood—only a girl, remember!—one carries her little one at her side as she goes to the temple to worship Swamy.

Is there nothing for you in this picture?

But the girls of our vision represent the unblest lives of heathen women. Wherever woman lives and dies suffering will find a place. You, in your homes full of fatherly love and motherly watchfulness, cannot know how heavy a burden disease may be when no medical skill is at hand or within possible reach. Love may stand beside the bed, but only to wring its hands in agony and bemoan its blindness and helplessness. The gods are invoked, besought, propitiated until the suppliants beat their breasts in despair or hurl mad defiance at the deities whose power they begin to doubt. The

missionary physician cannot reach this suffering. The seclusion of the "women's apartment" cannot let him in, and so the poor life goes out—ah, whither?

But a woman's tact might find admission there. A woman's cool, steady hand laid on the throbbing brow would bring soothing and quietness. A woman's trained skill might conquer disease, and, with God's blessing, bring health back. Aye, and woman's loving heart might carry what were better than all the rest—the balm of Gilead for souls sick unto death.

Is there no hint here for you?

There are some of you, I know, whom nature has endowed with the light step, the steady hand, the cool judgment, the prompt decision, and the active sympathy, all of which go to make up the qualifications of a good physician. You are at home in a sick-room; you are conscious of a power of controlling invalids. Have you ever reflected that all these are gifts from God, and that with them you may do good service for Him? Girls as well as boys should look into the future and choose their work, and in doing so they should study carefully their own individual aptitudes and talents. Some girls have the natural requisites for the study and practice of medicine, and if they choose that work they will find a good field among the suffering ones of their own sex even in our own land; but in China and India they would be like angels of mercy from the very presence of God Himself.

Has it ever occurred to you that a very large portion of the three years of Christ's public life was spent among the sick? Day after day He was thronged and pressed by the multitudes of the blind, the lame, the halt, the lepers, the paralytics, and He healed them all. So she who goes forth carrying in one hand the word of life for the soul, and in the other the means for healing bodily disease and alleviating somewhat that great burden of suffering to which womanhood is heir, is, in a special and precious sense, a co-laborer with Him—baptized with the baptism which He was baptized with.

To her who covets earnestly the best gifts and honors, no better path can be opened than that of a medical missionary. Dear girls, are some of you ready for the work and its crown? E. M. B.

STEUBENVILLE, OHIO.

WHEN God's light shines into the soul—
  A glory wondrous bright—
All earthly objects fade away,
  Like stars in morning light;

All worldliness will flee apace,
  All earthly idols fall,
Till all the dross is burnt away,
  And God is all in all.

L. M. L.

LITTLE THINGS.

It was only the song of a bird,
  Not wondrously loud or sweet;
A soft little song, scarce heard
  'Mid the tramping of busy feet;

But to one heavy laden with grief
  It carried the helpful word:
"Thy Father hath care for thee,
  For He careth for e'en a bird."

It was only a commonplace flower,
  Not rare or with colors bright;
It bloomed by a beaten path,
  Hidden under the leaves from sight;

Though its sweet face was crushed to the ground,
  And trampled by passing feet,
It sent forth a perfume rare,
  And it whispered a message sweet.

To a weary one passing along,
  Pressed sore by the heat of the day,
It said, "If the Lord clothed me,
  In His love thou mayst trust alway."

It was only a woman's kind word,
  A comforting touch and glance;
A smile in the name of God,
  To a sister in need, perchance;

But the word carried sympathy sweet;
  The smile brought new light to one
Whose life had grown weak and dwarfed,
  Like a flower that is hid from the sun.

From a cage the sweet bird gave its song,
  The flower was crushed to the ground,
The woman's lone lot was cast
  Where but few of life's joys are found;

But though each was so small in itself,
  Though each could small service give,
The word, and the flower, and the song,
  In the Master's remembrance live.

TARA.

AN ENTERTAINMENT IN THE BEIRUT SEMINARY.

MISS JACKSON writes from Beirut, Syria, under date of April 16: "This is the second day of our spring vacation, and we are enjoying the freedom from school routine very much indeed. Our girls are nearly all away for the vacation, leaving us time to write letters and return calls, and pick up the numberless threads dropped from our full hands during term time. We were especially busy during

the last few weeks of school preparing for two public entertainments which were given on the last two Friday evenings of the term, and which were very successful, judging from the effect upon the girls and the pleasure which they seemed to give our friends, of whom many were present both evenings. The following is a translation of an account of the first entertainment, from one of our leading Arabic papers:

"'We have been favored with an evening that astonished the mind with the magic of eloquence and thrilled the soul with the sweetness of melody, Friday evening, April 1, when the English Literary Society held a public meeting in the assembly hall of the Syrian Protestant School for Girls, Miss Jackson, the preserved, the excellent, presiding.

"'The meeting was opened with the reading of the minutes of the last meeting, followed by piano music and singing; then the young ladies recited poetry and dialogues, and read compositions, interspersed at times with piano music, and with the clear tones and exciting strains of the college orchestra.

"'It gives us pleasure to make special mention of three things: First. The perfect order maintained. Second. The excellence of everything presented, as respects memorizing, enunciation, and composition. We might have supposed the Syrian girls had been educated in the United States, or grew up in the society of English ladies. Third. The agreeable company and delightful sociability in a hall brilliant with glorious suns (sun is feminine in Arabic) and bright stars, crowded with distinguished guests, decorated with a variety of flowers. It is not strange that the company dispersed praising the excellent ladies, teachers and scholars, and wishing the fragrance of such cultivation might pervade all Syria.

AN INVITED GUEST.'"

Miss Thomson writes: "The children looked like a parterre of flowers, and their recitations and behavior were all we could desire. For our French and Arabic evening the music was exquisite, the father and uncle of Miss Emma Bosi, our music teacher—both first-class performers on the violin and alto—kindly playing for us. Mrs. Jessup and Mrs. Hardin said that both the music and the children made it seem more like America than Syria. All the children who took part, being pay pupils, were as well dressed as children of their age in America. All these *outward* advances are very encouraging to us, as denoting the dawn of taste, of thought in regard to beauty and harmony of color and grace of form. They denote some mental effort where before there was nothing but instinct."

At Home.

MEDICAL MISSIONS.

A Paper by Miss H. A. Dillaye, Philadelphia, read at the Eleventh Annual Meeting of the Woman's Foreign Missionary Society, held at Wheeling, W. Va., April, 1881.

WORK in the foreign missionary field has from the first been characterized by healthful growth. Around the ever central truth that "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life," have clustered in due time the translated Bible, the printing-press, the school, the physician, the hospital and dispensary. The last vigorous development is familiarly known as Woman's work for Woman, a work made possible only by the labors of her predecessors. True to her nature, she has introduced *home* elements before unknown. From her schools she sends from house to house the native Bible-reader; she has entered the long-closed doors of the zenana, where, touched by the divine power of Christianity, links welded for ages by ignorance and superstition are loosening, and the slaves of the Veda and the Koran are emerging slowly into the light and liberty of the gospel. Lastly, she has placed the *educated woman physician* by the bedside of the suffering.

The history of the rise and progress of the movement that enables the church to-day to send unmarried women as physicians is full of interest. The opening of the Woman's Medical College of Pennsylvania in 1850 suggested to the late Mrs. S. J. Hale the idea that single ladies could become medical missionaries. This thought-germ sprung up in good soil. In 1851, under her guidance, the Ladies' Medical Missionary Society was formed; its object, "to give *aid* and *sympathy* to any students of the college who desired to become missionaries." She prepared an appeal in its behalf to American Christians, which met the approbation of the most distinguished ministers of the various churches, of physicians of national and European reputation, and of noble women not a few. It was widely read in our own country, was republished in England, and circulated on the Continent. Thus encouraged, funds were solicited to educate beneficiaries. Three ladies early asked aid of the society. One, after a partial course of study, returned to her school among the Tuscarora Indians. The other two completed the course, and desired to be sent as foreign missionaries, but the Boards (Baptist and Presbyterian) declined to send them. Thus was lost to the Presbyterian Mission Miss Horton, while her Alma Mater gained the late Mrs. Emeline Cleveland, Professor

and Dean of the Woman's Medical College of Pennsylvania, an ornament to womanhood and to her noble profession. No other effort was made till twenty years later, when Mrs. Hale, President of the Philadelphia Branch of the Woman's Union Missionary Society, called into this new work Miss Clara Swain, the first woman who entered the missionary field with a diploma from a medical college. The Union, at the request of its Methodist sisters, had the grace to permit the ripened fruit to fall into their hands; but two years later it sent Miss Seelye and Miss Seward to Calcutta and Allahabad. Both, like Miss Swain, have honored their profession by securing the confidence of prejudiced foreign residents and the hearty co-operation of English physicians. Thus commenced the new era.

The day of doubtful experiment (for such it really was) is past. "Send us a woman physician," is the oft-repeated request that comes from heathen lands to every Woman's Board in our country. In response to this continued call about twenty have been sent, most of them to India and China. The Methodists, the leaders in this great work, support eleven physicians, who have under their care three hospitals, ten dispensaries, and two classes of girls studying medicine. Six names are connected with medical work under the care of the women of the Congregational Church; they have three dispensaries, in two of which over 14,000 patients were treated during the last year.

Some special advantages belong to the medical missionary. Aided by an interpreter, she can commence her work at once without waiting to learn the language. If successful—and she has been eminently so—she soon becomes not only self-supporting, but adds to the resources of the mission. She is invited to palaces, to circles of highest caste and widest influence, from which the zenana teacher is excluded, yet she enters these as a *missionary* as well as physician.

Well may the Rajah invite her to his palace, and treat her like a princess; for no longer, as with the man attendant, is the tongue examined through a slit in the curtain and the hand extended through its silken folds, but an intelligent diagnosis of disease is taken by a skillful physician who sees and converses freely with her patient. If true to her responsible position, she bears, each in its own appropriate time, the double cup of blessings—health to the suffering body, and news of life everlasting to the soul dead in trespasses and sins. In hospitals and dispensaries where the poor congregate, aided by Bible reader and interpreter, the truth as it is in Jesus is widely scattered. Many learn there for the first time of the Great Physician, the loving Elder Brother and Saviour, who says to the sick and sorrowing, "Come unto *me* and I will give you rest."

No other vocation contains such mingled elements of humanity and Christianity—no other appeals so pathetically to the sympathies of woman. The most thrilling sketches of missionary life the writer has ever read were found in the letters of the late Miss Seelye, describing the almost incredible customs and sufferings of the women to whom she ministered. Perhaps no better idea of the work of the medical missionary can be given than the following brief epitome of Miss Seelye's labors during the fourth and last year of her life in Calcutta. Before the close of her first year she had opened the first child's hospital in India. Early in the fifth month of its existence it received from the government for its thirty inmates 150 rupees per month for the ensuing year. In the fourth year there were 145 children in its wards; 1395 patients were treated in the dispensary, and 869 patients visited in their homes. Who can measure the results of this one year's labor of this eminently Christian physician?

From this general view of the work we turn to our own society and ask, What is its record in this new and important department of Christian activity?

With our ninety-nine missionaries, it seems strange that we have sent out directly no medical missionary, though by transfer Miss Seward, of Allahabad, has been under our care. Appeal after appeal has been made to the College in Philadelphia, but there has been no response—"Here am I, send me." Yet we feel assured that within the boundaries of the Presbyterian Church represented in this society there are those who, with the *necessary sympathy* and *aid*, would gladly enter the medical college as the student enters the theological class, to prepare for this special work. Other missionaries receive from childhood, in home and Bible-class, in school and church, preparation for their work. Not so the medical missionary. When others are ready to embark she has three years of professional study, and a fourth in the hospital, before she can conscientiously be sent. Many whose tastes and intuitions might lead them to study medicine cannot command the means to come to a large city for four years. In this emergency we need, we ask—earnestly, prayerfully ask—for a *fund* the income of which shall constantly be educating devoted Christian women, carefully selected, for this responsible position. Without such a fund, or something corresponding to the Board of Education in our Church, the supply will be in the future, as in the past, uncertain. *Can we not have it?*

A glance at the secular and religious press tells us that hundreds of thousands of dollars find their way every month into the treasuries of religious, benevolent and educational institutions. Within a comparatively recent period, the Stone estate has disbursed one

million eight hundred thousand dollars. During the month just closed (March, 1881), two men (Col. Thomas A. Scott, of Philadelphia, and Amasa Stone, of Cleveland) gave six hundred and fifty thousand dollars for hospitals and professorships. We live in an age of magnificent giving, an age of which history affords no parallel, but which is the appropriate fruit of a free, educated, Christian nation. Shall our dear old missionary-loving church be found in the rear? Can its women fail to respond to the pathetic call that comes to them from millions of suffering women? Shall we not rather be the *first* to make a *permanent* provision for this latest call upon our Christian sympathy? We want (shall we say *three* or *five?*) scholarships at the earliest possible day, thus enabling the society to have students constantly preparing to respond to this new call.

The Women's Medical College of Pennsylvania, the oldest and best in the world, has most generously reduced its terms *one-half* for missionary students, making the entire professional expense but $163 per annum. A scholarship of $6000 meets this charge and allows $197 to aid in board and other incidental expenses.

Are there not in our large church some noble Christian philanthropists, men or women, who, as an "In Memoriam," or "Thank-offering," will found a scholarship, a fountain of almost miraculous power for the double healing of the nations? Yet we recognize the fact that few, only, are able to endow a scholarship; but some church, some Presbytery, may be glad to become responsible for its equivalent, $360 per annum, and thus have a personal interest in the education of a medical missionary whom they may call their own. Some individuals may feel like doing the same, reserving, it may be, the larger, permanent fund for a bequest, to continue their work when they have gone to the higher service where sin and suffering are unknown.

This old-new field is white for the harvest, physical and spiritual. Who will aid in educating the laborers "to preach the kingdom of God and to heal the sick"?

Could we know the history of many of the gifts which come into the Lord's treasury year by year, we should find it intensely interesting. The following comes from a lady of one of our churches:

"Twelve years ago I needed help in sewing, and a young lady was recommended. She came, and was the most accomplished needle and machine woman I ever saw. After doing all I desired, she remained to recruit her strength and enjoy our summer home in the country. One day we received letters from a missionary, and explained to her what we were doing towards helping on the

work of his station. She seemed much interested, and asked if she could have a boy to support. Well, she took one in Mr. Calderwood's school in India, named him for her two brothers, who were killed in the war, and remitted the money regularly. She supported him by her embroidery, which was beautiful and always in demand. I have not heard from her for five years, but suppose she is still caring for the boy, now a young man."

"ORDERED IN ALL THINGS, AND SURE."

2 Sam. xxiii. 5.

"Ordered"—ah! just what I am wanting;
  So weak and dark my mind,
That in my wavering and my wandering,
  What's best I fail to find.

"In all things"—this will give me resting
  In body and in soul,
For there's no counting things perplexing
  In life's mysterious whole.

"And sure." This crowns and seals the blessing.
  Now need I only *faith*
To still all gloom, all sad suggesting,
  With—"thus my Saviour saith."

BELLA A. NASSAU.

ANOTHER WAY TO KILL A MISSIONARY SOCIETY.

A FRIEND whom I asked to attend a meeting replied, "No, I can't stand such solemn ways. Missionary meetings are too dreary." Are we not too grave and serious? There are many solemn thoughts connected with our own unworthiness, and the vast importance of this work of saving souls for Christ; but there is no gloom nor shadow to darken either our hearts or our faces. How can we show the happiness of resting on Jesus if not by bright looks and cheerful conversation? Are we not often giving a wrong impression to those around us by the solemnity of our meetings? We meet to talk of Jesus and His work. There is no discouragement. He is with His people everywhere, and let us be happy in the knowledge; if the happiness brings a smile, and the smile a laugh, let it come and let us enjoy it. Yes, "Be glad and rejoice with all the heart: sing and rejoice, O daughter of Zion: for lo! I come, and I will dwell in the midst of thee, saith the Lord."

"The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy, He will rest in His love, He will joy over thee with singing."

COLUMBUS, NEBRASKA.

THE following paragraphs are taken from the report, before the Presbyterial meeting at Columbus, Neb., of a society formed last year, whose contributions have averaged more than three dollars per member. The full account of the meeting is found in the *Omaha Republican.*

"It was decided that the ladies of the neighborhood should be invited to become members on the payment of twenty-five cents or upwards at their pleasure. Twelve members are enrolled, representing *five denominations* of Christians. Monthly meetings are established, but as some of the members had to come a distance of *four miles* in open wagons, it was impossible to have regular or full meetings, and after the setting in of winter they were necessarily nearly abandoned. All present participated in these meetings, at which, in addition to the usual religious exercises, time was devoted to the reading of missionary intelligence and general discussion of the topic presented.

"The first effort toward the collection of funds beyond the admission fees was the securing of Dr. John Scudder, returned missionary from India, to give an address on mission work. Stimulated by the success of this meeting, and knowing that but little could be gathered by donations, the members nobly resolved to labor with their hands, and to honestly earn what they gave to the Lord's work. This resolve gave life to the work; it was the turning-point in their existence, and enabled them to raise nearly all that has been accumulated, and they see the way ahead bright with success. It raised them from the position of *donation* seekers to that of earnest *workers*, and the people, almost *en masse*, gave their pledge of present and future support.

"The centre of effort is near the middle of a township six miles square, containing only 300 human beings; as the majority of these are children, it leaves only about 100 adults, and many of these are of foreign birth and do not usually unite in any effort with us. All are dependent upon farming and a small amount of stock for a living; and when you know that for the past five years not a full crop has been raised, that, through drouth and grasshoppers, more often only a half crop, and that the settlement is new, you can readily imagine that the field is not encouraging for financial success in any Christian enterprise.

"At every entertainment the special effort has been, and will be, to educate the people to a greater knowledge of and interest in missionary work, through addresses and the reading of intelligence fresh from the foreign field. As an outgrowth of this society, a children's band has been organized, and the little ones are being

taught the sweet privilege of aiding in the execution of the Saviour's command. Already the pennies count dollars, and they are hoping to do much this coming summer.

"Many who have aided this society by their labor, presence or contributions are not possessed of many of the comforts of life, and many through this long and terrible winter, now happily past, have burned slough grass, cornstalks, sunflower and weeds to do their cooking and keep from freezing; but they have cheerfully aided to the full extent of their ability, and have realized that twice blessed quality which Shakspeare attributed to mercy, which, in blessing him who gave, blessed also him who took, and of that higher maxim of the Master's, 'It is more blessed to give than to receive.'"

THE BETTER LAND.

I know not where that city lifts
  Its jasper walls in air,
I know not where the glory beams,
  So marvellously fair.

I cannot see the waving hands
  Upon that farther shore,
I cannot hear the rapturous songs
  Of dear ones gone before;

But dimmed and blinded earthly eyes,
  Washed clear by contrite tears,
Sometimes catch glimpses of the light
  From the eternal years.

There is a rapture of the soul,
  The joy of sins forgiven—
For Christ the Blessèd reigns within,
  And where He is—'tis Heaven.

L. M. Latimer.

AN OUTSIDE VIEW OF CHRISTIAN MISSIONS.

In the foremost rank of powers destined to change the face of the world stand Christian missions. These may almost be regarded as products of this century, and the imposing magnitude which they have gained is altogether recent. Their beginnings were so small as generally to avert hostility by securing the contemptuous indifference of those who might have been unfriendly. There are few things in human history that wear an aspect of higher moral grandeur than the opening of what are now our great missions. One or two men sent by this church and by that are seen going

forth in obedience to a command spoken eighteen hundred years ago, to begin the enormous work of undermining heathenism and reclaiming the world to God. Among the glories of the century is none greater than this. All other enterprises of beneficence must yield to this magnificent attempt to expel debasing superstitions, and convey into every heart the ennobling influences of the Christian religion. The success already attained gives sure promise of results the greatness of which we as yet but dimly perceive.—*Mackenzie's Nineteenth Century.*

A GOOD USE FOR BOOKS.

"How many pretty new books you have on your little table here!"

"Yes, and they do accumulate so. Do tell me, Mary, what I shall do with them all. I have read them; my friends all have them, too. I wish some one else could enjoy them."

"Let me see," says Mary, "here is a bright book of travels; there's a new poem by a favorite author; yonder is a dainty volume of devotional poems; and here, again, is a solid binding, with equally substantial contents; also, a volume with beautiful engravings, and a novel by a standard author. I have an idea. Send them to some missionary sister. They will serve to brighten an hour, divert her mind for a few moments from the wearying round of care; lift her out of herself; rest and strengthen her, all at the same time. I have some books that I will add; and with the help of a volume or two from our friends, we shall have a fine box to send to some missionary worker."

"Where shall we send the box?"

"Oh! to 1334 Chestnut Street, Philadelphia, in care of the ladies there. Good-by; I am going right away to collect my treasures, so that we can get our missionary-box off as soon as possible."

Just a little scrap of conversation between two young lady friends of mine, but it gave me an idea too, and made me start home to look through my book-shelves, and see what I could deny myself for the sake of those who have given up so much for the cause we all love. Perhaps there are others who will be glad to "go and do likewise."

SYNCLAIRE.

THE Presbyterial Society of Rochester, N. Y., contemplates raising during the present year a fund as a memorial of their beloved and efficient president, Mrs. Hugh T. McNair, who has entered into her rest.

CURRENT LITERATURE AND MISSIONS.

PROTESTANT MISSIONS IN CHINA DURING THE LAST HALF CENTURY. By Prof. S. Wells Williams, LL.D. *The Presbyterian Review*, January, 1881.

INDIAN EDUCATION AT HAMPTON AND CARLISLE. *Harper's Magazine*, April, 1881.

THE REFLEX INFLUENCE OF MISSIONS. *The Catholic Presbyterian*, April, 1881. In the same number, THE INDIAN QUESTION IN THE UNITED STATES. By Rev. Wm. J. Harsha.

BRIEF NOTICES of Seward's "Chinese Immigration," Dr. W. A. P. Martin's "The Chinese," and Prof. James Legge's "The Religions of China." *Harper's Magazine*, May, 1881, pp. 952–3.

AN APOSTOLIC MISSIONARY IN CHINA. An account of the work of Dr. Mackay on the island of Formosa. *The Catholic Presbyterian*, May, 1881. In the same number, JAPANESE SHRINES AND PILGRIMAGES. By Wm. Gray Dixon.

PROTESTANT MISSIONS IN AFRICA. *The Missionary Herald*, May, 1881.

AFRICAN EXPLORATIONS during the last century. By Rev. R. R. Booth, D.D. *The Foreign Missionary*, June, 1881.

MEXICO. By Rev. Wm. Butler, D.D. *The Chautauquan*, June, 1881.

REV. A. B. ROBINSON.

PERRYSBURG, O.

REV. OTIS GIBSON, of California, mentions the encouraging fact that in less than sixty years from the organization of the M. E. Missionary Society the annual conferences in India and China, children of that society, each annually raises more money for the spread of the gospel than the entire Church gave the society in the first year of its history. Missions pay, in a double sense.

THE Buddhist priests in Japan have taken the Bible in their course of study, so that they can the better oppose the missionaries.

W. F. M. S. of the Presbyterian Church.

TWO new leaflets for the young people have just been issued by the society—"The Chinese Wheelbarrow," giving interesting information about China in a sprightly manner; price one cent per copy. "Five to Six," an attractive little story; sold at two cents each, or twenty cents per dozen. Apply to the Treasurer, 1334 Chestnut Street, Philadelphia.

MAPS.

THE Woman's Foreign Missionary Society has had prepared a new series of maps for the use of auxiliaries. They are large, handsome, and as accurate as we could make them. Any society or band can have the use of them for one week by the payment of twenty-five cents and the postage both ways when sent by mail, on application to Mrs. J. M. Fishburn, Treasurer, 1334 Chestnut Street, Philadelphia, Pa. Definite knowledge of our mission fields and stations is greatly needed, and these maps will be an invaluable aid in that direction. We hope there will be a large demand for them. Below we give the list of maps, with the rules to be found on each, which we expect to be strictly observed:

Mexico.	Persia.
South America.	India.
Africa.	China, Siam and Laos.
Syria.	Japan.

RULES.

1. Rates, twenty-five cents for the use of each map. When ordered by mail, twenty-two cents must accompany the order to prepay postage.
2. Maps may be retained one week, exclusive of time of transmission.
3. If maps are retained longer than one week, a charge of ten cents will be made for each extra day.
4. Maps must be returned in as good condition as when they were received, and in the same covering.

MITE-BOXES for the use of mission bands connected with the Woman's Foreign Missionary Society are now ready for gratuitous distribution. Those sending for them by mail will please pay the postage. Address the Treasurer, 1334 Chestnut Street, Phila.

NEW AUXILIARIES.

AUXILIARIES.

Baltimore Pres., Md., Chestnut Grove Church.
Carlisle Pres., Pa., Wells Valley Ch.
Erie Pres., Pa., North's Mills.
Philadelphia Pres., Tenth Ch., Phila.
West Jersey Pres., Atlantic City.

BANDS.

Erie, Pa., 1st Ch.
Greenwich, N. J., Y. L. B.
Hawley, Pa., Hopeful Workers.
Martinsburgh, O., Y. L. B.
Mercersburgh, Pa., Y. L. B.
Muskingum, O., Y. L. B.
Philadelphia, Pa., Frankford Ch., Y. L. B.; Southwestern Ch., Children of the Kingdom.
Shippensburg, Pa., Hull Band.
Sunbury, Pa., Milliken Band.
Tyrone, Pa., Y. L. Branch.
Washington, Pa., Olive Branch.
Washingtonville, N. Y., Y. L. Branch.
Wells' Tannery, Pa., Little Mites.
Woodbury, N. J., Y. L. B.
Zanesville, O., Putnam Ch., Busy Bees.

NEW LIFE MEMBERS.

Abbey, Rev. E. W.
Abbey, Mrs. E. W.
Bashford, Miss Tillie
Blackwood, Miss Jane
Caldwell, Mrs. Harriet V.
Crouse, Mrs. M. V.
Cunningham, Mrs. J. M.
Hobler, Miss Edith A.
Holt, Miss Eliza
Jones, Mrs. Josephine Graham
Mallery, Master Winslow
Mitchell, Miss Bertha M.
Mitchell, Miss Georgia
Sprecher, Mrs. S. P.
Tabor, Rev. Rodney L.
Ward, Miss Annie J.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from May 1, 1881.

[PRESBYTERIES IN SMALL CAPITALS.]

BALTIMORE.—Chestnut Grove Aux., sch. bld'g Mexico, $20; Emmittsburg Aux., sch'p Kolapoor, $30, sch. bld'g Mex., $7 50, Children's Soc., same, $17 46 ($54 96), $74 96

BUTLER.—Buffalo Aux., $19 85; Butler, $41 61; Centreville Aux., $32, Bd., $12 47 ($44 47); Clintonville, $51 27; Harlansburg, $45; Middlesex, $15 25; Mt. Nebo, $20; Westminster, sch. bld'g Mexico, $12 25, ... 249 70

CARLISLE.—Carlisle, 2d Ch., "Woodlawn," sch. bld'g Mexico, ... 5 00

CLARION.—Edenburg Aux., sch. bld'g Mexico, . . 25 26

DAYTON.—Greenville Aux., $25, Girls' Bd., $2 34, Boys' Bd., $2 50, ... 29 84

EAST FLORIDA.—St. Augustine, Bronson Bd., $20, Anderson Bd., $5, . . 25 00

ELIZABETH.—New Providence Aux., sch'p Shanghai, . 20 00

ERIE.—Franklin, Mrs. S. M. Eaton, med. miss. sch'p, $25; Greenville Aux., $68 43; Sandy Lake Aux., $36 25, ... 129 68

KITTANNING.—Concord Aux., sch. bld'g Mexico, $12; Elderton, Mrs. Anna R. M., zenana work, $10; Freeport Aux., Miss'y Siam, $25; Glade Run, $18; Tunnelton, $10, . . 75 00

LACKAWANNA.—Bennett Aux., $13; Sylvania Aux., thank-off. Mexico bld'g, $5; Wilkesbarre Mem. Ch. Aux., sch. Mexico, $100, . $118 00

MAHONING.—East Palestine Aux., ... 16 00

MARION.—Delaware, Mrs. Cornelia T. Smith, med. miss. sch'p, ... 100 00

MONMOUTH.—Jamesburg, Rhode Hall Bd., $30; Mt. Holly, Holly Br., $15, both for sch'p Futtehgurh, . 45 00

MORRIS & ORANGE.—Mendham Aux., ... 2 20

NEWTON—Belvidere, 1st Ch., Mrs. D. C. Blair, sch. bld'g Mexico, ... 25 00

NORTH RIVER.—Poughkeepsie Aux., work Syria and China, ... 205 70

OTSEGO.—Cherry Valley Aux., $12; Cooperstown, $50; Delhi, 2d, $23; Guilford Centre, $19 25; Middlefield Centre, $8 63; New Berlin, $17 38; Oneonta, $8 75; Springfield, $17 46; Unadilla, $9; Worcester, $18, all for Miss'y Chenanfou, . 183 47

PHILADELPHIA.—Calvary Ch., The Misses Otto, L. M., $25, Winslow Mallery, Gaboon, $3 71 ($28 71); 2d Ch., Star of the East Bd., Sidon piano, $9, Mrs. M. C. Wray, $5 ($14), . . $42 71

PHILADELPHIA CENTRAL.—1st Ch. N. L., Gleaners,

sch'p Kolapoor, $30; Northminster Aux., $100, . . $130 00

PHILADELPHIA NORTH.—Germantown 2d Aux., sch. bld'g Mexico, . . . 50 00

PITTSBURGH AND ALLEGHENY COM.—Allegheny 1st, Earnest Workers, sch'p Sidon, $50; Glenfield Aux., $9 40; Pine Creek, $5; Providence Mission Ch., Cheerful Workers, $30, ... 94 40

REDSTONE. — Dunbar Aux., Mexico bld'g, ... 5 00

SHENANGO.—Mt. Pleasant Aux., Miss'y Canton, $51 75; Neshannock Aux. (to be appropriated), $24, Bd., $8 ($32); New Brighton Aux., sch. bld'g Mexico, $29, work Nez Perces, $4 92 ($33 92); Westfield Aux., $59 70; West Middlesex Aux., $15 86, ... 193 23

WELLSBORO'. — Coudersport Aux., $17 33; Elkland, $12 66; Farmington, $13 86; Mansfield, $22 53; Nelson, Catrine Bd., $10; Osceola, $8 96; Tioga, $12 83; Wellsboro', $23 20, all for village school Syria, . . 121 37

ZANESVILLE. — Newark, 2d Ch., two ladies, ... $75 00

LEGACY. — Estate of Mrs. Charlotte Sloan, deceased, Brookville, Pa., . . $77 12

MISCELLANEOUS. — Collection at Annual Meeting for med. miss. sch'p, $422 46; Easton, Pa., Miss M. F. Randolph, Mexico bld'g, $3; Farmington, Conn., F. C. Jones, L. M., $25; Germantown, 3d Ref. Episcopal Ch., Workers Together, Waldensian Mission, $8 25; Harrisburg, Pa., Wallace A. McCarrell's saving bank, Mexico bld'g, $2 38; New Brighton, Pa., Mrs. Mary E. Palmer, sch'p Gaboon, $16; Pataskala, O., Miss Martha J. Lenington, med. miss. sch'p, $100; Perth Amboy, N. J., Mrs. E. W. Barnes, 2 L. Ms., $50; Philadelphia, Mrs. Jane Page, sch. bld'g Mexico, $10; Washington, Pa., Mrs. W. F. Hamilton, med. miss. fund, $10; Wooster, O., Mrs. F. S. Speer, same, $50; Yankton, Dak., Mrs. J. P. Williamson, $15; Sale of Reports, Leaflets, etc., $33 51, ... 745 60

Total for May, 1881, $2830 73

The Aux. Soc. and Idaho Bd., Hagerstown, Md., have sent two boxes to the Nez Perces Mission, valued at $240.

The $159 acknowledged in June *Woman's Work*, from Aux. Soc. Hoboken, N. J., should have been from Wood Violets. Of the money collected by Miss Loring, *special*, for Beirut, $150 was for translation fund. The amount from Mill Creek Aux., Washington Pres., should have been $179 03, instead of $17 90.

MRS. JULIA M. FISHBURN, *Treasurer*,
June 1, 1881. 1334 Chestnut St., Philadelphia, Pa.

W. F. B. M. of the Northwest.

PASSAGES OF SCRIPTURE

TO BE READ AT THE MONTHLY MEETINGS IN JULY.

Deut. xv. 7–11.

Golden Text for the Month—2 Cor. ix. 7.

DEAR WOMAN'S WORK:—Although the annual meeting was a feast, all the good things were not served during that session. Relishes and choice bits arise daily—some which might be spread upon your leaves.

If names signify anything, we have a mighty power rousing in Silver Ridge, where the children have formed an "Overcome Band." One boy said at the first meeting that he had a verse to repeat, and it was, "Be not overcome of evil, but overcome evil with good." The teacher said, "There is our name, and we will learn to overcome the world in our own hearts also." How easy it is for some people to make strong points!

Did you note the answer of that Syrian missionary when the young lady asked for a Bible of her own?—"I will send you one on condition it shall not gather dust on the shelf." Do you suppose there are many dusty Bibles in America, while Christians excuse themselves from sending them abroad? Ah! perhaps there would be less to be done at home if every Bible were taken down from the shelf daily and read studiously.

The day after Decennial we received four dollars, a thank-offering from a poor woman who had never been able to attend such a meeting before. Do your friends who enjoy Room 48 give thank-offerings for their privileges?

I think the pastors are falling into line, for before me lies a letter from one announcing subscriptions for fifteen copies of *Foreign Missionary* and increase in the list for *Woman's Work*. "God favor the *great* work which He has put into the hearts of the women of our Church to undertake! We hope for better results than in the past."

Now, after all these good things that we have enjoyed, we must not lie upon our oars, but every one help, that the mission ship shall carry into port more gold and silver in 1882 than ever before. This will necessitate work, persistent work, but with prayer and faith we, too, can form an "Overcome Band," which our Captain will honor. Will you work steadily all the year?

NEW LIFE MEMBERS.

Mrs. Mary B. Barr.
Mrs. N. B. Bacon.
Mrs. Drusilla Bower.
Mrs. H. L. Cady.
Mrs. Thomas J. Cellar.
Mrs. H. M. Chapman.
Mrs. E. J. Cook.
Miss Mary C. Dickinson.
Mrs. William Geldard.
Mrs. M. C. Hamilton.
Mrs. J. W. Holmes.
Rev. G. L. Kalb, D.D.
Mrs. Mary E. Kalb.
Mrs. R. McCaslin.
Mrs. Annie C. Meredith.
Mrs. James Park.
Miss Flora Priestly.
Mrs. D. M. Richardson.
Mrs. Delia Sears.
Mrs. E. S. Scott.
Mrs. E. A. Strother.
Mrs. Eleanor Tourtellot.
Mrs. J. V. Wilkin.

NEW AUXILIARIES.

Adrian, Mich., Young Ladies' Soc.
Albia, Iowa, Mission Band.
Anna, Ill.
Ann Arbor, Mich., Peace Makers.
Gospel Messengers.
Appleton, Wis.
Avoca, Iowa.
Bedford, Ind., Willing Workers.
Birmingham, Mich., Sabbath-school.
Bismarck, D. T., Sabbath-school.
Bloomington, Ill., 2d Ch., Little Lights.
Bloomville, Ohio.
Bridgeport, Ill.
Bruceville, Ind., Royal Oak Church.
Butler, Ill.
Carlinville, Ill., Young Ladies' Band.
Cambridge, Wis.
Chatfield, Minn., Willing Workers.
Cherokee, Iowa, Sabbath-school.
Corning, Iowa, Mission Band.
Corunna, Mich.
Davenport, Iowa, Pansy Band.
Summit Church.
Dearborn, Mich.
Delphi, Ind., Sabbath-school.
Denison, Iowa.
Girls' Band.
De Pere, Wis.
Detroit, Mich., 1st Ch. S. S. Girls' M. S.
Central Ch. S. S.
Westm'ster Ch. Y. L. S.
Union Ch. S. S.
Dubuque, Iowa, 2d Ch. Y. L. Soc.
2 Boys' Band.
Duluth, Minn., Faithful Workers.
Dunlap, Ill., Little Sheaves Gatherers.
Elizaville, Ind., 2d Young Ladies' Soc.
Emerson, Iowa, Sabbath-school.
Fairbury, Neb.
Fairmount, Neb.
Fort Wayne, Ind. (Union Society now divided into): 1st Church.
1st Ch. S. S.
2d Church.
3d Church.
Wayne Town'p. S. S.
Greencastle, Ind., Sabbath-school.
Greensburg, Ind., Sabbath-school.
Hastings, Mich.
Hillsboro', Ill., Waveland Church.
Huron, Ohio.
Indianapolis, Ind., 12th Church.
Indianola S. S.
Jacksonville, Ill. (Union Society now divided into): 1st Church.
Westminster Ch.
Central Ch.
Central Ch. S. S.
Jonesboro', Ind., Sabbath-school.
Kasota, Minn., Willing Hearts and Ready Hands.
Keota, Iowa.
Lapeer, Mich., reorganized.
Mission Band.
Litchfield, Minn.
Logan, Iowa, Sabbath-school.
Lowell, Ind., Lake Prairie Church.
Malvern, Iowa, Sabbath-school.
Marlette, Mich.
Mason City, Ill., Mission Band.
Mattoon, Ill.
Melmore, Ohio.
Milwaukee, Wis., Calvary Ch., Perseverance Society.
Minonk, Ill., Sabbath-school.
Minneapolis, Minn., 1st Ch., Merry Gleaners.
Morrice, Mich.
Mt. Pleasant, Mich.
Mt. Sterling, Ill., Earnest Workers.
Muir, Mich., Welton Workers.
Nelson, Neb., Mission Band.
Newtown, Ind.
Pawnee City, Neb., Summit Church.
Peru, Ind., Sabbath-school.
Pleasant, Ind.
Plainwell, Mich.
Pueblo, Colo., Sabbath-school.
Rockville, Ind., Children's Band.
Romney, Ind.
Saint Paul, Minn., House of Hope Church Sabbath-school.
Saint Paul, Neb.
Seward, Neb.
Seymour, Ind., Mission Band.
Sharon Hill, Ind.
Sidney, Ohio, Loring Band.
Sioux City, Iowa, Sabbath-school.
South Des Moines, Iowa.
Sparta, Ill., Young People's Society.
Streator, Ill., Mission Band.
Mission Circle.
Sugar Creek, Ill.
Mission Band.
Tamaroa, Ill.
Tecumseh, Mich., Children's Mission Circle.
Tiffin, Ohio, Little Gleaners.
Tuscola, Ill., Willing Workers.
Vincennes, Ind., Ruby Seal Band.
Warren, Ill., Band of Hope.
Washington, Ill., Sabbath-school.
Watseka, Ill.
Wellington, Kansas.
West Liberty, Iowa.
Wilton, Iowa, Mission Band.

HONORARY MEMBERS.

Mrs. Mary L. Byal, Findley, Ohio.
Mrs. J. F. Ely, Cedar Rapids, Iowa.
Mrs. Marshall Field, Chicago, Ill.
Mrs. Cornelius DeHeer, Benita, Africa.
Mrs. William Hamilton Harris, Cleveland, Ohio.

Receipts of the Woman's Presbyterian Board of Missions for the Northwest, from April 12, 1881, to close of year.

[PRESBYTERIES IN SMALL CAPITALS.]

ALTON. — Alton S. S., Laos boys' sch., $9 26; Brighton, $15; Butler, $7; East St. Louis, $7 55; Greenville, H. M., $15; Hillsboro', $8; Sugar Creek, $12; For India, $5; H. M., $8; Trenton, $91; Persia, 10; Cheerful Workers, $4 90; Carlinville, Dec. off., $37, ... $229 71

BLOOMINGTON.--Miscellaneous, $14 75; Bloomington 2d, $150 77; Y. P. M. B., Persian pastor's wife, $50; Chenoa, $30; Y. L. M. B., Persia, $10; Lexington, $10 40; Mills Mite C., sch'p Oroomiah, $9 50; S. S., $6; Bees, $10; Monticello, $13 75; Normal, $4; Tolono, thank-off., $13; Towanda, $2 50; Waynesville, $18 50, 343 17

CAIRO.—Cairo, $22 53; Mr. M.'s col., $8; Duquoin, $23 03, ... 53 56

CEDAR RAPIDS.—Wheatland, $5 43; Wyoming, $35 58; Sal. Miss Cochrane, $3; S. S., sch'p Baraka, $11, . 55 01

CHICAGO. — Austin, $14 58; S. S., $5; Bloom, Homewood Ch., $11; Chicago, Mrs. J. S. Oliver, Dec. off., $50; Mrs. N. B. Folsom, $2; Nameless, $1 10; 1st Ch., $134 12; Sch. at Beirut, $11 25; Dec. off., sal. Mrs. Jessup, $46; Pupil in Persia, $7 50; Sch'p Bangkok, $7 50; Scotia Sem., $80; 2d, Monterey, $20, Dec. off., $22; B. R. Ambala, $1: Mrs. Van Hook's sch., $85 91; H. M., $3; S. S., Chefoo pupil, $40; 3d, $141 46; 4th, $141 15; Dec. thank-off., $469; Miss McClarry, thank-off., $20; Mothers' Mite Soc., $9 07; Pioneers, $76 05; Y. L. M. S., nat. tea. Rawal Pindee, $20 50; 5th, $131 30; S. S. M. S., $26 85; 6th, sal. Miss Downs, $75; 8th S. S., Laos sch. bld'g, $10; Fullerton Ave. Ch., $21; Jefferson Park Ch., sal. Miss Downs, $111 50; S. S., Laos sch. bld'g, $25; Westminster Ch., Boys' Band, sch'p Gaboon, $20; Englewood, $39; Evanston, Dec. Pr. off., $140; Hyde Park, $13 23; Joliet Central Ch., $69 06; L. Forest, $2; Ferry Hall M. S., $75; Dec. off. of W. M. S., $100 75; Y. P. M. S., $158 39; Steady Streams, $12 76; Dec. off., $25; Manteno, $4 50; Mt. Forest S. S. and Kelloggs, $8 11; Peotone, $16; S. S., $2 50; Wheeling, $8, . . .$2514 14

CRAWFORDSVILLE. — Crawfordsville, Centre Ch., $40, Miss Julien's Infant Class, $10, both for sch'p, Teheran, 50 00

DAYTON.—Western F. Sem. and Preserved Smith, for work yet to be done on Tripoli bld'g, ... 260 00

DETROIT.—Brighton, $11 25; Detroit, Mrs. M. C. T. Williams, $25; Howell, $85 01; Milford, $7 40; Mt. Clemens, Oroomiah sch., $23 50; Nankin, $28: Saline, $8 82; Stony Creek Soc. and S. S., $18; Ypsi-

lanti, Dec. thank-off., $30 76; Gleaners, $9 24, . $246 98

Des Moines. — South Des Moines, $3; Mrs. Alex. Scott, thank-off., $4 50, . 7 50

Dubuque.—Dubuque 2d, Dec. off., ... 90 00

Emporia. — Pres. Meeting, $4 35; Indianola, thank-off., $3 50; Newton, thank-off., $3 50; Peabody, thank-off., $3 50; Winfield, $14; Thank-off. for Mrs. Rhea's visit, $20; H. M., $6 93; Less pres. ex., $15 28, . 40 50

Freeport.—Elida, $33; Galena 1st, girls' sch., Mexico City, *special*, $10; Marengo, $10; Warren, $10; H. M., $10; Winnebago, $20, . 93 00

Fort Dodge.—Boone S. S. M. S., Laos boys' sch., $13; Carroll, $10; Cherokee, sal. Miss Cochrane, $10; S. S. M. S., 2 sch'ps Chieng Mai, $18 75; Denison, $3 87; Girls' Band, Laos sch., $4 22; Ft. Dodge, sal. Miss Cochrane, $5; Sch'p Oroomiah, $7 50; Jefferson, $25; Mizpah Band, sch'p Siam, $5; Sioux City, sal. Miss Cochrane, $10; Dec. Pr. off., $25; S. S. M. S., $9, ... 146 34

Fort Wayne. — Ft. Wayne 1st, Dec. off., $40; 2d, $22 20; Dec. off., $25; 3d, Dec. off., $3 55; Goshen, $5 15; Laos sch., $39 10; Mrs. Farnham's sch., $17 06; Persian boys' village sch., $3; Helping Hands, sch'p Gaboon, $10; Huntington, trans. Creek Bible, *special*, $9; Kendallville, $29 11; Lima, for India, $47 50; Dec. off., $5; Less pres. ex., $5 16, . 250 51

Grand Rapids.—Muir, Little Girls, ... 1 00

Iowa.—Burlington, $87 33; Sal. Miss Cochrane, $25; Fort Madison, $17; Kossuth, Dec. off., $25; Morning Sun, $31. . . . . 185 33

Kalamazoo. — Edwardsburg, $5 50; White Pigeon, $2, . 7 50

Lake Superior.—Ford River, $4 70; Ishpenning, sch'p Gaboon boys' sch., $25; Sch'p tr. sch., Canton, $10 60; Marinette, $6 90; Menominee, $20; Y. L. S., $1 13, ... $68 33

Lima.—Delphos, $2 15; Sidney, $47, ... 49 15

Logansport. — Logansport 1st, H. M., ... 50 00

Monkato.—Kasota, . . 5 00

Mattoon.—Effingham, thank-off., $6 15; Mattoon, $25, . 31 15

Maumee. — Antwerp, $14; Grand Rapids, $29 93; Paulding, N. A. Indians, $1 95; Band, same, $5; Perrysburg 1st, $5; Mission Gleaners, $22; Walnut St. Ch., $20 30; Ridgeville, $5; Toledo 1st, $28 65; 3d, India, $12 60; W. Bethesda, $7 03, ... 151 46

Milwaukee.—Lima, Boardman Band, sal. Miss Dougherty, $8; Milwaukee, Immanuel Ch., Dec. off., $25; Ottawa M. Band, $2 70; Less pres. ex., 10 cts., . 35 60

Muncie.—Anderson, Dec. off., $10; Peru, $45 25; S. S., $7 15, ... 62 40

Nebraska City. — Brownville, pr. off., $16 15; S. S., $3 81; Mrs. Luther Hoadley, pr. off., $100; Humboldt, $3 60; Lincoln, nat. tea. Maragha, $50; Sal. Miss Carey, $46 70; Band, sch'p Rio Claro, $20; Nebraska City, $5; Summit, $7 75; Tecumseh, $7 70, . 260 71

New Albany.—Bedford, sal. Miss Campbell, $10; H. M., $8; Willing Workers, sal. Miss Campbell, $15 55; Madison 1st, same, $25; 2d, same, $15; H. M., $10; Mitchell, $15 15, Seymour, $13 42, Sharon Hill, $5 25, all three sal. Miss Campbell, ... 117 37

Omaha.—Omaha, $10; Dec. off., $89, ... 99 00

Ottawa.—Aurora, $21 32; S. S. M. S., Amie, Mynpurie, $6 25; Au Sable Grove, $27 02; Elgin Ch., $1 50; Granville, $6; Mendota,

$18 44; Paw Paw Grove, $19; Polo, $23 25; Rochelle, $25; Sandwich, $26 50; Somonauk, $2 50; Streator, $31 60; Union Grove, $41 01, ... $272 39

RED RIVER. — Bismarck, $17 70; Less pres. ex., 10 cts., ... 17 60

ROCK RIVER.—Dixon, $11 50; Garden Plain, Dec. off., $5; Newton Ch., $15; Princeton, Armor Bearers, tea. at Omaha Mission, $25; Rock Island, Broadway Ch. S. S., $17 50, ... 74 00

SAGINAW. — W. Bay City, Young Disciples, Brazil, . 34 00

SCHUYLER.—Appanoose, $10; Bardolph, $2; Camp Point, $25 75; Hamilton, Dec. off., $5; Monmouth, $33; Dec. thank-off., $15; Warsaw, $7 50, ... 98 25

SPRINGFIELD. — Chatham, Dec. off., $15; Jacksonville 1st, S. S. M. S., $60; Union Soc., sch., Gwalior, $25; Central Ch., $16; Lincoln, $25 73; Mason City, $39 55; North Sangamon Ch., sal. Mrs. Corbett, $52; Petersburg, $11 10; Band, $7 54; Pisgah, sch'p Chieng Mai, $10; Springfield 1st, sal. Mrs. Corbett, $45 50; Dec. off., $213 46; Y. L. S., sup. two Persian pastors' wives, $36; S. S. M. S., $38 31; 2d, Dec. off., $155 50; Y. L. S., sch'p Chieng Mai, $25; S. S. M. S., sch'p Monterey, $50; 3d, Children of the King, Laos boys' sch., $56 54; Unity Ch., $12; Williamsville, $11 50, . 905 73

ST. PAUL.—Minneapolis, Andrew Ch., Dec. off., Tokio, sch., $15 48; Westminster Ch., $25, ... 40 48

VINCENNES. — Evansville, Grace Ch., 2 sch'ps, Bangkok, $50; Dec. off., $21; Busy Bees, sch'p, Canton, $15; Walnut St. Ch., Dec. off., $43 50; Messengers, sch'p, Gaboon, $5; 1st Ave. Ch., $15 45; Royal Oak Ch., Bruceville, $6 30; Terre Haute Central, Dec. off., $50; Vincennes, $12; Washington, $8, . . $226 25

WATERLOO. — Ackley, Miss Thompson, *special* (including $5 thank-off. of Mrs. Roth), $6 50; Cedar Falls, sal. Miss Pratt, $10; Eldora, $12; Janesville, $10; Marshalltown, $28 50; Nevada, $8; Sal. Miss Cochrane, $10; Salem, 7; State Centre, Dec. off., $4 50, . 96 50

WHITEWATER.—Knightstown, Mrs. W. A. H., $2; Mrs. W. P. H., $2; Mrs. S. B. H., $1; Rushville, sch'p Dehra, $10, ... 15 00

WINONA. — Claremont, $6; Winona, $20, . . . 26 00

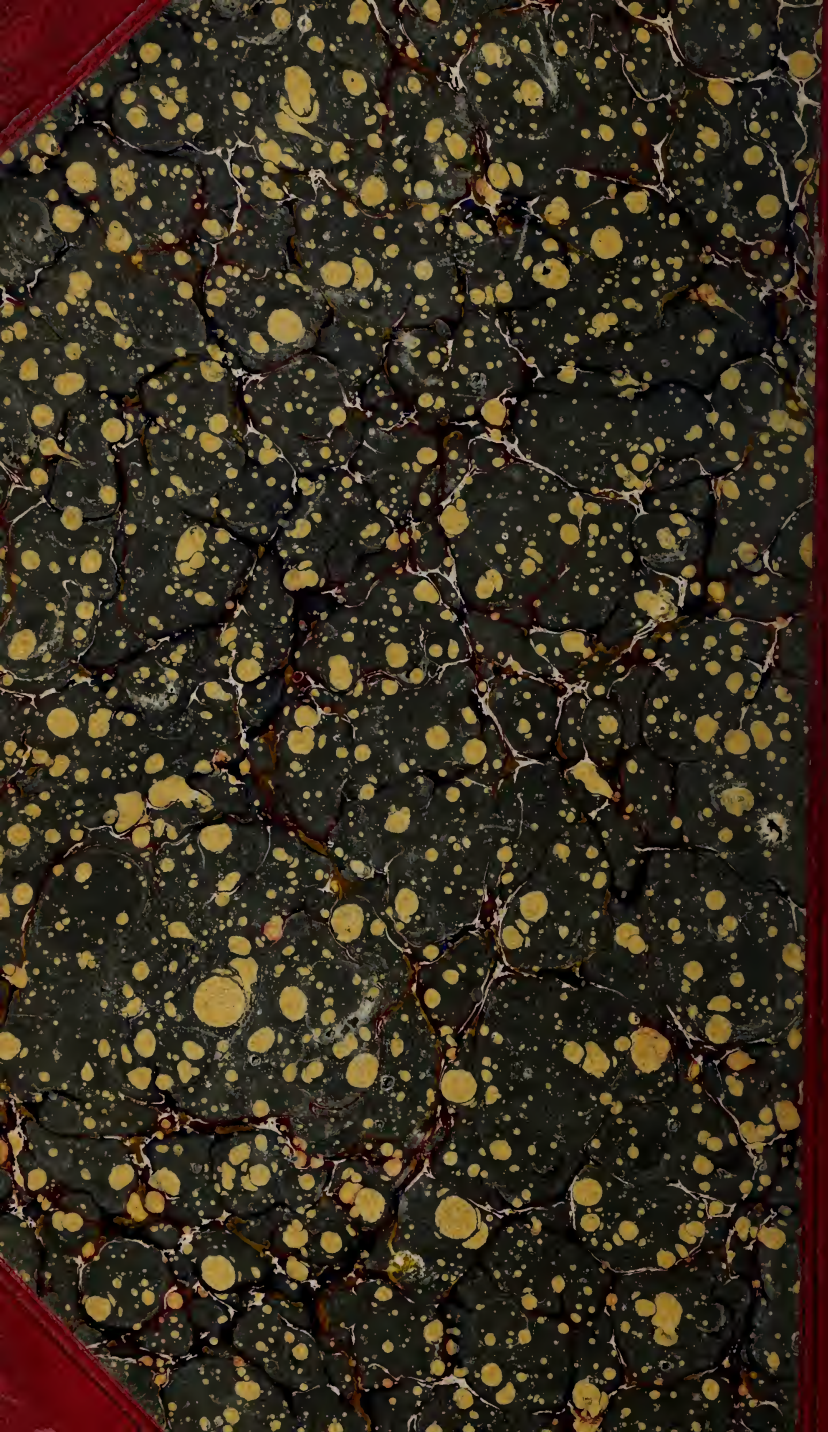
MISCELLANEOUS. — Sale of copies of "Mother at Home," $14 45; "Seeking Information," $1 75; "Field is the World," $2; Nameless, $2; Aurora, Ind., Independent Ch., $50, S. S., $12 50; Thank-off. for recovery of a dear child, $5; Synod of Toledo, thank-off., $734 90; Cash, $200; Societies, Lexington, Ill., $1; Rockford, Ill., 1st, $1; Fort Dodge, Iowa, $1; Sioux City, Iowa, $1, for publishing Report; Mrs. Whipple, thank-off., $10 50; Central College, O., Willing Workers, translating Creek Testament, *special*, $5, . . 1042 10

MEMORIAL GIFTS.—"Mabel's piano money," $1 05; In mem. of a beloved sister, $2; In mem. of loved ones in heaven, $30; Lima, O., $99; Cedar Rapids, Iowa, 1st, in memory of Rev. James Knox and Mr. Thomas Sinclair, $120; New Albany, Ind., Annual offering of Mr. W. S. Culbertson, $500, . . . 743 05

GIFTS AT DECENNIAL MEETING. — Quincy, Ill., 1st, $20 50; Rockville, Ind., $20; Bryan, O., $2; Valparaiso, Ind., $10; For Monterey sch., $5; Paris, Ill., $33; Dudley, Ill., sal.

Miss Calhoun, $10; Will Ch., Monee, Ill., $11; Carlinville, Ill., $3 50; Crawfordsville, Ind., for Mr. De Heer's boat, $100; Carmi, Ill., $17 40; Tuscola, Ill., $7 25; Dixon, Ill., $5; Bates, Ill., $31 81; Litchfield, Ill., Young Ladies, $13 05; S. S., $6 77; Charleston, Ill., $12 50; Morrison, Ill., Mrs. L. Smith, $5; North Sangamon Ch., Ill., $65; Streator, Ill., $5; Sandwich, Ill., $5; Somonauk, $3; Chicago, Mrs. Gilbert, $15; Union Grove Ch., Ill., Mrs. Cutter, $5; Rochelle, Ill., $5; Paw Paw Grove, Ill., Mrs. McCulloch, for Mrs. Robertson's work, *special*, $2 50; Cairo, Ill., $13 80; Waukegan, Ill., 2 sisters, members of Band, $10; Pana, Ill., $43 65; Peoria, Ill., 1st, Mrs. M. B. Weis, $10; Bloomington, Ill., 2d, through Mrs. Densmore, $115; Rushville, Ill., Mrs. Jos. Warren, $1; Frankfort, Ind., parents of Mary Campbell, for Laos boys' sch., $5; Oxford, O., same, $5 and $15; Miss Carrie White, $3; Findley, O., Mrs. Mary L. Byal, $100; Keokuk, Iowa, Westminster Ch., $25; Birmingham, Iowa, $6 27; Kirkville, for Persia, $5; Ottumwa, $12; Winfield, $6 10; Council Bluffs, Pres. Soc. Meeting, $46 45; Blairstown, Iowa, $3; Ackley, Iowa, for Miss Thompson, *special*, $1 50; Mt. Pleasant, Iowa, Highland Bd., $5; Davenport, Iowa, Friend, for Monterey sch., $3; Cedar Rapids, Ia., 2d, $17; Nevada, Iowa, $17; Crawfordsville, Ind., for Mexico, $20 50; Mrs. Joseph Milligan, $10; Y. L. in S. S., $5; Indianapolis, Ind., 3d Ch., Mrs. Dr. Newcomer, thank-off. for safe return of daughter, $100; Y. L. S., Laos boys' sch., $7 50; Miss N. Hutchinson, same, $5; Mrs. M. C., same, $5; Anon., same, $1 50; Whitewater Pres. Soc, $30; Edgar, Neb., 4 friends of the cause, $2; S. S., for scholar at Rio Claro, $6; Brodhead, Wis., $5; Lima, Wis., for the Medical Mission, $1; Somers, $3 50; Sal. Miss Dougherty, $3 27; *special*, gift to Mary Clark, from a classmate, $4; Battle Creek, Mich., $25; Denver, Colo., Central Ch., S. S. and M. Bands, $45; Neenah, Wis., $10 50; Lansing Pres. Soc., $44; Thank-off. from a missionary, $3; A missionary's offering, $5; For boys' sch. in Kefr Shima, $1; Saved by Orvie and Sammie, $1; For girls' sch., Monterey, $2; Ditto, $3; From a friend of missionaries, $1; *Special*, for Mrs. Robertson, $3; From four children, $5; For being present at this meeting, $1; Ditto, $2; For success of a mission band, $2; "Darling boy" (gold), $2; Sale of ring, $3; An only son and daughter, also, $1; Mrs. N. W. Ames, $7; Mrs. Wm. Harvey, $1; Miss Ellen Moore, $65; Mrs. C. F. Linsley, $5; M. Rankin, $5; From one detained at home by sickness, $2; Anonymous, $10; Other gifts, $135 06, ... $1486 88

From April 12 to close of year, ...	10,582 65
Previously acknowledged, .	44,061 20
For the year ending April 1881, ...	$54,643 85

CHICAGO, ILL., *May* 1, 1881.

MRS. JESSE WHITEHEAD, *Treasurer*,
223 Michigan Avenue.